

B. R. m. B.

132
A
S E R M O N

Preach'd before the
RIGHT HONOURABLE
THE
Lord Mayor and Aldermen
AT THE

Cathedral-Church of St. PAUL, London,
July 26. 1713.

On Occasion of the much-lamented

D E A T H

Of the Right Honourable and Right Reverend
HENRY, late Lord Bishop of London.

By THOMAS GOOCH D. D.
Fellow of *Gonville and Caius* College in Cambridge, and
lately one of his Lordship's Domestick Chaplains.

Τὸ γὰρ ὄνομα τοῦ Πνεύματος ἁγίου, καὶ ἑνεργίας ἐκλή-
τικόν. Zonar. in Concil. Ephes. Beverig. T. 1. p. 110.

L O N D O N:
Printed by G. J. for JONAH BOWYER,
at the Rose in Ludgate-Street. 1713.

(Price Three Pence.)

174

W. Musgrave.

Hoare, Mayor.

*Martis xxviij. die Julij 1713.
Annoque Regni Reginae Annae,
Magnaë Britannia, &c. Duo-
decimo.*

THIS Court doth desire the Reverend
Dr. Gooch to Print his Sermon, preach'd
before the Lord Mayor and Aldermen at
the Cathedral Church of St. Paul, on Sun-
day last.



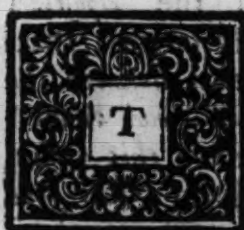
GIBSON.

tion
this
it m
Firs
peri
that
gent
B
seem
mow
first
other
ment
one o
enter
Wea
And
or th
what
Bishop
fresh
who,
Conv

3

I TIM. iii. 1.

This is a true Saying, If a Man desire the Office of a BISHOP, he desireth a good Work.



THESE Words, as they are Part of St. Paul's Epistle to *Timothy*, whom all the Ancients style the *Bishop of Ephesus*, so are they appointed to be read in the Service of our Church, at the Consecration of others to that *Sacred Order*. And were *this* the present Occasion of our solemn Meeting, it might justly be expected from Me, that I should, *First*, assert and vindicate the Antiquity and Superiority of the *Episcopal Office*: And, *Secondly*, that I should urge an Attendance to, and a diligent Execution of that *good Work*.

BUT, by the very naming of the *Text*, we seem already prepar'd for another and a more *mournful* Subject: Such an one, as forbids Me the *first* of *these*, and saves Me the Trouble of the *other*. It would be but an improper Entertainment, while we are paying our last Tribute to one of the *wisest*, as well as *best-natur'd Men*, to enter into a *Controversy*, which Nothing but Weakness or Peevishness could ever make *one*: And there is no Need of searching into *Scripture*, or the ancient Records of Christianity, to shew, what *Authority*, *Rights*, and *Duties*, belong to the *Bishops* of the Church of GOD: While We have fresh in our Memories an eminent Instance of *One*; who, by his Study and Enquiry, by his Life and Conversation, by a long Practice and Experience,

knew how to vindicate the *Episcopal Powers*, and how to execute the *Episcopal Office*.

GIVE me Leave, therefore, just to paraphrase the Words of the *Text*, in order to come at the full Scope and Meaning of them: And then, in Honour of our late most Excellent *Diocesan*, to enlarge upon his *Character*, and shew how exactly He answer'd the *Apostle's* Mind: After which we may justly infer; that, if this be a true Saying, that He that desireth the Office of a BISHOP, desireth a good Work; then, happy He, who has undertaken this Office, and so long and so faithfully perform'd this good Work.

THIS is a true Saying: An usual Preface with our *Apostle*; and always introductory of something serious and important. If a Man desire the Office of a Bishop; if He is willing to undertake, and conscientious to discharge that Office, being duly qualified for it, and rightly called unto it, such an one desires a good Work: A Work, Honourable indeed, from the Commission received from GOD Himself; and the Relation, He, who bears that Sacred Character, stands in to Him: But valuable, chiefly for the Powers it puts into one's Hands of doing the greatest Good, of promoting the Honour of GOD, and the Salvation of Souls. He, who makes these Noble Designs his Aim, and duly promotes them, desires a good Office, and a good Work: But He, who from any vain, and popular, and ambitious Pretensions, climbs to the Dignity of Bishop, does not desire the Office, but the Title; not the Work, but the Superiority, and what other Advantages are annex'd unto it.

THAT this was not the Case of that Excellent Person, who so lately presided in this Sacred Place,

Place, and whose Loss is now so universally lamented, is too well known to need any long and tedious Proof. Permit Me only to refresh your Memories, and do what Honour I can to *his*, by placing this great Example in your View; not in a strain'd and artful Way, but in his own sincere, and plain, and unaffected Manner. What was *his*, is worth imitating, and needs no other Defence.

AND where can I better begin, than where He himself began? From Birth to Grave He was eminently distinguished. He descended from a Family truly Ancient and Honourable; but, then at its Height, when it was vigorously defending, with Purse and Blood, the Rights of the Church and Crown. The Earl of *Northampton*, his Father, (as the Noble Historian observes) did not follow the saving Method of those Times, by splitting his Family, and equally dividing them between the Royal, and the Rebel Party. He, and four Sons under Him, took up Arms in the King's Defence; and that Day, their Father fell, three of them engag'd with Him. Our excellent Prelate, if He had then been old enough, had certainly been foremost in the Day of Battle. He wanted neither Courage of Mind, nor Zeal for the Cause. But tho' his Years did not permit Him to take up Arms, yet they were sufficient to give Him early Possession of Loyal Principles, early Aversion to Rebellion. 'Twas happy for such an Infant-Mind to receive such a Tincture. 'Twas not for everybody to be Proof against so much prosperous Iniquity; or to be discerning enough to see the Merits, and espouse the Cause of a distressed Church and Monarchy. He was then to be educated, when the Care of Education, the Government of Schools,

Schools, and even the *Schools of the Prophets*, were subject to Rebels and Mechanics. But thro' all these Clouds and Mist of Ignorance and Enthusiasm, He discern'd the Beauties, and adher'd to the Interest of the *Church of England*. He had then no Prospect to allure Him to it, great Temptations to divert Him from it: To be a Member of the *Church*, was the Way to be a *Confessor*; and, like the *Primitive Times*, there was then the best Tryal of the Professors of the *True Religion*, when Persecution ran the highest against it.

THESE were the Beginnings of *this Good Man's Life*; and the succeeding Parts were conducted answerably to them. Every Thing suited the Greatness of his Birth, and the Firmness of his Principles. When our *Old Constitution* reviv'd in *Church and State*; 'twas but reasonable they should fare best who had suffered most. And, tho' that Maxim was not so universally follow'd, as it might have been wish'd, yet the Merits of the *Northampton-Family* were too great to be over-look'd by a Gracious and Good-natur'd Prince. For, beside the Claim they had upon the Crown for their former Sufferings and Services, from whom could the King expect more faithful Allegiance, than from them, whose Lives and Fortunes had been devoted to Him, when every Thing look'd unprosperous and gloomy?

THUS was *this Admirable Person* recommended to the Throne; and, by the Favour of a discerning Prince, afterward advanc'd to the *Episcopal Dignity*.

YET neither was this Advancement sudden and hasty. He pass'd thro' several Stages, and experienc'd very different Conditions. In any of them He might have made his Fortunes, and had
a Mind

a Mind and Body fitted for the most active Life. But his Eye was always toward the Church: And (such is the State of Men and Things) so very regular a Piety, and so steady a Course of Vertue, would have look'd very singular in a Soldier, indeed in any but a Clergyman.

THE better to prepare Him for that Figure, He was afterwards to make; He spent some Years in Travelling: Not to suck in the Maxims of Foreign States, or to try the Vices of Foreign Courts: Not before He knew our own Constitution in Church and State, was able to defend it, and sure to stick to it. He observ'd and examin'd the Civil and Ecclesiastical Politics Abroad; He made them his Study, but not his Rule. The more He stay'd in France and Italy, &c. the more English-Man He was. He came Home the better States-Man, and the better Church-Man. He was Proof against all their Arts, to debauch either his Principles or his Practices. He saw their Manners, but did not imitate them. What was worth while He brought Home with him. He learn'd their Languages, and retain'd them perfectly. This made Him able to converse with, as He was ever φιλόξενο*, ready to receive and entertain* Hebr. Strangers. This the better qualify'd Him for that xiii. 2. mix'd, extensive Diocese, He so long and so honourably presided over; wherein He had the Weight and Care (I was going to say) of all the Churches.

WHEN He became a Clergyman; tho' He might have made high Demands upon the Court, and rais'd Him at once to the greatest Dignities, yet He chose to make gradual and regular Advantages. He was not a Νεόφυτο*, not a Novice in Age* 1 Tim. or Knowledge; being above a Bishop's necessary iii. 6. Years, when He was ordain'd a Deacon: But He did not aspire to, or desire the Episcopal Office, before He

He was qualify'd for the *good Work*. He took upon Him the Care of a smaller, afterward of a larger Parish, and shew'd in both his Concern for Souls. He accepted next a Canonry in *Christ-Church*; where, when He was Sub-Dean, he moderated in the Divinity-Disputations with such Gravity and Wisdom, as made those Exercises both reputable and instructive. To these Preferments, the Royal Bounty was pleas'd to annex the Mastership of *St. Cross's Hospital*. A fit Preferment for Him, whose House was always a constant Hospital! By this, his Income was considerably increas'd, and He had greater Opportunities of *doing Good*; the *only Motive* to Him to wish for its Increase! *This* was his greatest Pleasure: And *here* He liv'd, and enjoy'd it. *Here* He would gladly have rested; and in his After-Life, which was one continued Scene of Business (and sometimes of Disturbance) He often thought, how much happier He had been if He had continued there. But Providence had design'd Him for greater Things: And his Happiness was to be that of another World. He behav'd Himself too well in these *inferiour Stations*, not to make it wish'd, and expected, He should be advanc'd to *higher*.

* 2 Tim.
ii. 15.

AND such Wishes and Expectations as this, the King was ready enough to gratify his Subjects in. This Holy Person had studied *εαυτον δόκιμον ἑαση-σαι*, to shew Himself a Man approv'd *: And, where that Approbation was founded upon the best Experience, and confirm'd by the best Judges of Merit, there His Majesty nam'd Him to the vacant Bishoprick. But *Oxford*, tho' always a Place dear to Him, did not give Him a Sphere extensive enough to act in. It gave Him but an Earnest (as it were) of the Office and good Work of a Bishop.

THE

THE King, who knew how to choose, and valued Men fit for the Stations He intended them, wanted to draw him nearer to Himself. He had already brought Him to Court, by appointing Him Dean of the Royal Chappel: And the more He observed Him, the more *He delighted to honour, and be honour'd by Him.* In him, he expected to have a faithful Counsellor; and, therefore, gladly embrac'd the first Opportunity of placing Him at the Council Board. He had been but a Year at *Oxford*, when the *Bishop of London* died: And there wanted no great Solicitation, or Deliberation, to fill that See.

OUR excellent Prelate was soon translated: And *here* He enter'd, and pass'd thro' a large and glorious Field of Action: Too much for the Compass of a *Sermon* to recite; enough to furnish an Historian with a *Noble Life.* *Here* He met with Business enough, to shew how active; and Tryals enow, to shew how steady He could be. In the latter Part of King *Charles's* Reign, there were Struggles in abundance: But these went smoothly over. *He fear'd GOD and the KING;* and had the Favour of *both.* There were those at Court who envied and undermin'd Him. They saw the greatest Confidence repos'd in Him. The Management of the Protestant Interest, and the Security of the Protestant Succession, lay upon Him.

THE Educating and Principing the Royal Family, (a great and important Trust indeed!) was put into his Hands. How well He executed it, let those confess, who value the Memory of the late most *Renown'd Queen*, or have not laid aside all Duty to our *present most Gracious Sovereign.* They never forgot their Obligations to Him: But He was always in the Esteem of the *former* to her Dying-Day; and receiv'd Marks of Favour from
 B Her

Her *present* Majesty to *his own*. He had the particular Honour, which no one Bishop ever had, of marrying two Regent Queens to Protestant Princes. But GOD, for our Sins, has denied us Issue from them! Let Us value the more the Remains of that Royal Line. The Care of those Princesses was an envied Task: Their Firmness to the Protestant Religion, as taught in the *Church of England*, was imputed to Him as a Fault. I wish it ben't so still. Our *Church* was look'd on *then* (is it not now?) as the common Enemy. The great Bulwark against Popery has been reckon'd Popish. But the Papists knew better, and esteem'd it their Fear and Dread.

WHEN they had got Authority on their side, they remember'd and repented the Disservice done them: Our worthy *Prelate*, at the Head of his Clergy, made a Noble Stand in that great *Crisis*. Then it was, that by his Encouragement, their Pulpits and their Pens so strenuously defended the Reform'd Religion, to the Shame and Silence of their *Romish* Adversaries. To his immortal Honour I speak it; this was *His* unpardonable Crime. He remember'd the Apostle's solemn Charge, to take Heed unto Himself, and to all the Flock, over which the Holy Ghost had made Him an Overseer*. He could not forbid the Defending the *Church of England*. He could not conceal his Abhorrence of *Popish Errors*. He look'd upon the *Romish* Scheme as an entire Corruption of the Christian Faith; and, therefore, set Himself against it, with all that Zeal and Courage which the Cause deserv'd, and the Times requir'd. This expos'd Him to the Anger of an unhappily misguided Prince. He was mark'd as the first Sacrifice to *Popish Fury*. Suspended for the discharging his Duty, and so faithfully performing the good Work of a

Bishop.

* Επὶ-
σκοπον.
Acts xx.
28.

Bishop. Pursued and persecuted; as if, with *Him alone*, the Reformation was to stand or fall. In the midst of all this Oppression, *He trusted in GOD, that He would deliver Him.* He never desponded or despair'd; but thought it *then* a proper Time to resume his Care and Charge, and to guard *our present Sovereign* against any Attempts on her Religion, or her Liberty.

AND, what a comfortable Reflection must it have been to Him in his Life-time? what a lasting Honour to His Memory for ever, that, next under GOD, we owe to Him, the Preserving, as well as Principling that Sacred Majesty that sits on the *British Throne*, and all the Blessings of Her Glorious Reign?

THIS is that so much talk'd of Part He acted at the Revolution. He rescued our present Sovereign; He *bid Her* (as it were) *till Popish Tyranny was over-past.* For this too, how invidiously, nay, how contradictorily has He been treated? (Infallible Signs and Circumstances that attend true Merit!) He has been envied and arraign'd for the self-same Thing; as if He had done both too much, and too little. But if no Man would go farther than He did, upon *so great* an Occasion, or would go so far upon a *smaller*, there might be a happier End of all our Controversies, about the Prince's Safety, and the Subjects Duty.

DURING that nice and difficult Juncture, He was call'd peculiarly *the Protestant Bishop*: And, indeed, He was the Ornament and Security of the *Protestant Cause.* But, see how a Man's Name and Character may alter, tho' Himself never changes. What was Danger and Expence to Him, others were not content to reap the Profit of, but would engross the Reputation too. No sooner was the Storm gone over, but Jealousies were infus'd, and Calumnies dispers'd, to supplant and undermine

Him. Still He went on consistently, and like Himself; despising all other Rewards, but the Quiet and the Applause of His own Conscience. He reflected on what He had done, and lik'd it; He partook of the Deliverance, and thank'd God for it. He faithfully serv'd the late King; and, at His own Charge, attended Him to the Congress at the *Hague*, when that great Alliance was settled, by which we were enabled to make a Stand against a potent Enemy, and reduce Him to honourable Terms of Peace.

WHAT a Boast would some Men have made? What a Share of Merit would they have claim'd, if they had had a much smaller Part in these Transactions? But this meek and modest Man lov'd rather to act, than to speak great Things; rather to do much Good, than to receive it.

AT Her present Majesty's Accession to the Throne, with the universal Joy and Acclamations of Her Subjects, *this Noble Prelate*, from an uninterrupted Course of the truest Services, seem'd to stand fairest for the Royal Favour. But then was the Time for the most artful Management. Honesty and Integrity will always stand in some Mens Way. The Bishop of *London* could neither be corrupted, nor remov'd. Therefore, every Thing was said to disparage Him at Court, but nothing could effectually discourage Him from paying His Duty and Attendance there. Tho' He could not do all the Good He would, yet some He still expected to do; and a great deal He did do. He provided for many an Honest Man, by adding an unwearied Application to the Justice of the Claim: And as He himself has told me, gave *Her Majesty* such reasonable (and, to Her own pious Inclinations, such agreeable) Advice, upon the Vacancy of two Dioceses, as occasion'd their being well fill'd, when 'twas little expected.

BUT

BUT whatever Attempts were made against Him, *they mov'd him not; neither counted He his Life dear, while He was doing GOD and His Church good Service.* He liv'd to see Times, wherein He, and all good Men, rejoic'd: When His Access became easier at Court, and He had greater Power and Interest there. But, whether the Times were good or bad, He look'd upon all this Power and Interest only as accidental Circumstances, that attend the *Office of a Bishop*; but not an essential Part of *that good Work*. What was *such*, no Difference of outward Affairs, whether prosperous or adverse, could divert Him from. This He esteem'd not only his Privilege, but his Duty too; and therefore, in this *He was instant in season, out of season.*

HE knew the ill Consequences that arise to Religion and the Church, by the Non-residence of Ministers; and, therefore, much less would He, who, in the ancient Style, was the *Eye of the Diocese*, set such a fatal and dangerous Example. He resided not only always in the Diocese, but (I may truly affirm) in every Part of it. He visited, Parish by Parish, to shew that his Clergy should do so, from House to House: And was just finishing his Parochial Visitation, when a Fitt of the Gout prevented him; and now at last a Complication of Distempers, which depriv'd us of Him.

WHERESOEVER He resided, and wherever He visited, He was a constant, useful, and an acceptable Preacher. He was earnest and pressing in his Exhortations, and always enliven'd and adorn'd them, by his own most exemplary and unblemish'd Practice. But lest his excellent Sermons should miss of their due effect, his Method was (and may it be ever followed!) to propose some Topick in Divinity

nity to be discours'd of by Himself and Clergy, in a serious, grave, and judicious Manner; which was afterward summ'd up, and form'd into a regular Treatise. And many of these, which are call'd *The Bishop of London's Conferences*, are publish'd, together with his Charges, as constant Remembrancers of the Pastoral Duty throughout his Diocese: And by them, *being dead, He yet speaks unto them.*

HIS Diocese was extensive beyond all others; the Plantations beyond Sea being under his Care, and subject to his Inspection: Yet even these He wish'd to see; and neither the Danger nor the Difficulty of the Voyage itself would have hindred Him, had not those tumultuous Times He liv'd in, when He design'd it, and unpeaceable Times succeeding them, made it altogether impracticable.

HE never spar'd Himself, when his Duty call'd Him; and often ventur'd (against the Warning and Entreaty of Friends) upon those difficult and toilsome Parts of *his Office*, the numerous Confirmations, &c. as if no Time were too much for *so good a Work*, and He were even resolv'd, when His LORD should come, He should find Him *so doing*.

HE, in the several Particulars recited by our Apostle, answer'd and adorn'd his Sacred Character.

* *Ἀνεπίληπτος*. HE was *not blameless only* *, which is a sort of a negative Character; but *He was a Pattern of good Behaviour* † and of good Works ||.

† *Κόσμιος*. HE was in all Respects one of the best-bred Men in his Time: In all Respects, I say, because Religion is the best Ingredient. Without it the exactest Deportment may be carried on by Flattery, and may end in Treachery. He was courteous, and affable; not full of Words, but

Ibid.
|| *Τύπος καλῶν ἔργων*.
Titus ii. 7.

very
fices.
apt to
H
do
confi
in di
most
dang
wher
his E
not f
ferti
delit
to re
woul
pens
H
Man
amp
ways
to H
Neig
prov
man
He c
out
that
swer
πολλ
many
and
annu
at hi
catec
vers
unde
it im

very conversable: And as in his Ministerial Offices, so in Conversation too, He was willing and apt to teach *. * Διδάσκων
Τιμός
1 Tim. iii.
2.

He was always easy of Access, and ready to do good Offices. In his Friendships He was constant, (I may say, inflexible.) He had liv'd in difficult and trying Times; when Friends were most wanted, and best distinguished; when 'twas dangerous to be faithful, and profitable to betray; when *those of his own Household* were tempted to be *his Foes*, and the Favour of the best of Masters did not seem equal to the Gain of discovering and deserting Him: Then it was that Resolution and Fidelity were the best discern'd, and would be sure to recommend for ever to a Gracious Lord, who would rather over-rate, than not sufficiently compensate a faithful Service.

He was given to Hospitality*, as much as any Man; but generous and charitable beyond Example. His Table was always furnished, and always free, to those whom Respect or Business drew to Him. But they were not only *his Friends* and *Neighbours* his Hospitality was extended to; He provided for twelve poor People constantly, for many others accidentally every Day at his Gate. He dispos'd of Money to every one, who could make out (and it was very easy to make that out to Him) that he was a proper Object of Charity. He answer'd literally the Apostle's Character, *ὡς πτωχὸς, πολλὰς δὲ πλουτίζων*, poor enough Himself, yet making many rich *. He had divers ancient People, Men and Widows, whom He supported by constant annual Pensions; and several Children at School, at his own Cost and Charge; beside those educated from Children, and brought up to the Universities, to the Sea, to Trades, &c. When He undertook any Thing of this Kind, He never left it imperfect and unfinish'd: He did not put them off his

his Hands when they were young, but set them up, and provided for them when Men; and Generations to come will have abundant Reason to call Him Blessed.

BUT these, tho' Noble and truly Christian, were Charities of a transient Kind. He spar'd not Cost nor Pains to serve the Church and its Clergy in a more lasting Manner. He brought in many Advowsons from those straggling Hands, which are apt to ensnare and wound Mens Consciences. He gave great Sums for the rebuilding of Churches, and greater still (for this He knew was the best-plac'd Bounty) for the buying in Impropriations, and settling them upon the poor Vicars. This He lately did in *Essex*, to the Value of *Twelve hundred Pounds*, by which He rais'd a very mean Curacy to a very competent Subsistence.

ONE would have wonder'd, whence He had so great a Fund, to be constantly open, and yet seemingly in exhausted; but that He lent to Him, who always repays: He gave, and it was given to Him. And, how comfortable will it be to Him, at the great and general Audit, when our LORD shall pronounce Him Blessed, for feeding, cloathing, and ministring to his indigent Servants; when there shall be so many happy Witnesses, to attest his good Deeds, and to rejoice at his Reward?

IF, instead of this generous, diffusive Charity, He had endeavour'd to repair those Fortunes, by the Revenues of the Church, which his Family had spent in its Defence; this would have been an Extenuation almost peculiar to our Bishop. But He was ἀφιλάργυρος*, in the truest Sense. He lik'd nothing that look'd narrow or stingy. Next to his Attendance on the good Work of his Office, which He most of all desir'd; it could not but be great Satisfaction to Him, that as his Revenues enabled Him to make that Figure, to which his high Birth

entitled

* 1 Tim.
iii. 3.

entitled Him, so it enabled Him to do those generous Acts, which the Greatness of his Soul inclin'd Him to. And, therefore, He chose to put out his Money, where He was sure, at the long Run, it would turn to the best Account; even there; *where neither Rust nor Moth doth corrupt*, and where He has purchas'd to Himself an Everlasting Habitation.

He was, indeed, on this, and all other Accounts, a Man of the largest and most publick Spirit. He had no little, artful, selfish Designs. He wish'd and promoted the Welfare of all Men. He had, it's true, and God was pleas'd He should have, a particular Affectionate Regard for those who were of the *Household of Faith*, and in the same Communion with Himself. He was not well-bred enough, to betray the Rights of the Church, in Favour to a Schism. He had seen so much the Effects of popular Frowardness and Contention; Mens awkward Dislike to what is settled, and Desire to change, that He dreaded the Thoughts of Innovations. He wish'd as well as anybody to the Protestant Interest, and would gladly have seen it more united: Nay, He was once in the Number of those, who did attempt the Thing; till He found, that not a Sense of true and undissembled Religion, but Interest and Humour were at the Bottom; and that there was no Comprehension to be propos'd, or Satisfaction given, but by the expensive Sacrifice of Truth and Order.

THEY, who knew this admirable Man, can't lay this Behaviour of His at the Door of Anger and Resentment; for, surely, in this He must always be admir'd, but will hardly be ever imitated. He lov'd to remember what was for any one's Advantage, but I have wonder'd to observe, how soon He forgot, or seem'd to forget, what might turn to the Disadvantage of any body.

If any offended, He would even prevent their asking Pardon, by his Haste to give it. This ought to have (and would have) increased the Concern of an ingenuous Mind. 'Twas not always His good Fortune to meet with such a Return.

He could easily forgive a great Injury, but never stoop to a little Action: *Μὴ πλῆκτις, ἀλλ' ἐπεικὴς καὶ ἀμαχος* *, was our Apostle's Direction, and His Practice: *Not a Striker, or Brawler, but patient, meek, and unresenting.* 'Witness, among a Thousand others, a remarkable Case, upon a Quarrel between a Minister and his Parishioners in London. When our excellent Bishop was call'd in, and 'twas prov'd against the Rector, that He had spoken vilely and contemptuously of his Diocesan; the Holy Man made this most Christian Return: I am glad on't, (*says He*) for he has given Me an Opportunity of setting You a good Example in forgiving Him."

ONE, who could be *thus mild and gentle toward all Men* *, even to a provoking, insolent Inferior; who ow'd Him, and had sworn Obedience to Him; No wonder, He should be the kindest Friend, and generousest Benefactor, where there was any just Claim or Demand upon Him.

HIS early Call to the *Episcopal Office*, and the long Time which Providence allow'd Him to adorn it in, gave Him many Opportunities of advancing others to Stations and Preferments in the Church. And, I may be bold to say, there were, and are among them, many excellent Persons, who have done Honour to their Patron, by doing Service to Religion. Particular Pretensions, or Powerful Applications, might be the Rise of some, in greater Proportion, than a bare Respect to Merit would have entitl'd them to. No Man could be well recommended, much less stand related to Him, whom He did not endeavour to gratify: And it so pleas'd

pleas'd Providence to order it; that none, not even the last, and unworthiest of His Domesticks, was left wholly destitute of some Share of His Bounty.

HE was related to both the Universities, (having taken his Master's of Arts Degree first at *Cambridge*) and made them both his Constant Care. That, which He was educated and preferr'd in, 'twas justifiable to have a particular Regard to: But He never countenanc'd any invidious Distinctions between them. He look'd upon that, as setting up an indiscreet and dangerous Rivalship. His Love was to the Body of the University of *Oxford*, without being partial to particular Members. He never preferr'd a Man barely for being of that, or dislik'd a Man for being of t'other, University.

HE was but Man indeed, and therefore might be, and was sometimes deceiv'd. Like other Men, He was imperfect, and had his Failings. A State of Perfection is that of another World, whereto He is now arriv'd. But yet his Failings were other and fewer than those of the Generality of Mankind. They were Infirmities, not Presumptions. They proceeded not from vicious Inclinations, much less from vicious Habits; but from Easiness of Nature, and Goodness of Disposition. I had almost said, they proceeded from his Verues, and would have been reckon'd such, in other People. He found it hard to resist an importunate Man; and there were those in the World, whose Modesty nor Manners did ever forbid them making their Attempts that Way.

BUT these Infirmities, and whatever else might be imputed to Him, we have Reason to hope, (And Oh that We could all with as good Reason hope so, of ourselves, and of one another!) are wash'd away by a sincere Repentance, and a faith-

ful Dependence on what was *his only Glory*, and
 * Gal. vi. dying Motto, *The Cross of CHRIST* *.

14. FOR, tho' He had the fewest Faults, He begg'd
 Eι μὴ Pardon, as if He had the most. No one so strict
 ἐν τῷ and regular in his private Devotions; no one so
 Σταυρῷ. His only constant and frequent in the Service of the Church.
 Inscription, For, beside the Publick Offices Morning and E-
 by his own vening, his whole Family began the Day with
 Order. the *Litany*, and ended it with select Prayers from
 our excellent *Liturgy*: And at all these Times,
 He himself (when He was able) was a constant
 Attendant. Thus did He make good another emi-
 nent Part of our Apostle's Character, *ὡς ἰδὶε οἶκον*
 * 1 Tim. καλῶς περιεσάμενος, ruling his own House well *; and
 iii. 4. (as the best Means of doing it) setting them an
 excellent Pattern and Example.

A LIFE thus regularly conducted, a Soul thus
 piously fram'd, with a full Dependence on GOD,
 and a true Faith in our Redeemer, might bid De-
 fiance to the worst of temporal Evils, and to Death
 itself. And, if Courage, Constancy, and Resolu-
 tion, be the genuine Fruits of true Religion, (and,
 surely, nothing else can produce them;) if *Peace*,
Joy, and *Long-suffering*, be the Fruits of the Spirit;
 (and, we are sure, He is the Author of them;) how
 holy, and how happy must that Temper be,
 in which these Christian Graces were so visibly
 united.

FOR never did such tender and such manly
 Passions meet before in the same Breast! Never
 such Firmness and Fortitude, mixt with so much
 Meekness and Modesty! The present Notions of
 Mankind make Me speak of this, as a sort of Para-
 dox: But, surely, in a Moral and Religious Sense,
 'tis the truest Courage.

HE was never seen to be afraid or concern'd
 at Danger. In the midst of Storms, He himself
 was calm: And in the midst of Fire, (in a li-
 teral,

teral, as well as figurative Sense) He himself was cool.

He had a great Mind, and a good Conscience.

God was pleas'd to try the Strength and Truth of both, by severe and sharp Distempers. The Gout and Stone will make the stoutest Heart to shrink. Yet in the midst of these tormenting Pains, we never heard the Voice of Murmur: Those Shocks, that would make a Beholder tremble, did not make Him repine. He never complain'd against God, nor grew touchy and peevish to his Domesticks; (almost everybody's Case in Pain and Sickness.) He was firm and constant, quiet and good-natur'd to the End. When this last Illness came upon Him; He foresaw and foretold, what would be the Event on't, with the same Composure, as if He had been sure of his Recovery. He knew his Summons could never be sudden, because He was never unprepar'd to receive it. He had long ago settled his worldly Affairs. Indeed, He had little worldly Affairs to settle; He had remitted his Treasure to the other World, and secur'd an Eternal Reversion there. He talk'd of dying with the same Unconcern'dness, (shall I say, or with the same Pleasure?) as if He was only taking a Journey; and wish'd for Nothing but an easy Passage, for He was sure, beforehand, of a safe Arrival at that happy Place, where there's perfect Rest, and endless Peace.

Yet neither was He in so much Haste, as to neglect the Means of his Recovery, or to omit the proper Preparatories for his Passage. If God had any Thing more for Him to do, He was willing to stay, and wait his Time. We often flatter'd ourselves, there was still a Reprieve to be expected for Him. How much soever 'twas better for Him to be dissolv'd, we thought for Us 'twas far better
He

He should abide here. But We were not worthy of Him. GOD allow'd Him so long to stay, as by his great Example to shew the World, that in all the Time of his Tribulation, as well as in all the Time of his Wealth, in the Hour of Death, as well as in the fullest Enjoyment of Life, his Heart was surely fix'd, where the truest Joy is to be found. He receiv'd the Sacrament of the Lord's Supper, in the Beginning of his Sickness, but after his Confinement to his Bed : And, as if the whole Man had receiv'd a new Spring of Life, He rose upon his Knees (unassisted) to take the Body and Blood of our LORD, the surest *Viaticum* to a Christian Soul. The Time He continued after, He spent in pious Meditations, and calling upon GOD. He had often the Prayers of the Church read by Him, and in almost every Church they were put up for Him ; and GOD was pleas'd to hear and answer them, and at last to take *this holy and humble Man* unto Himself, in the same easy and quiet Manner, as He had endeavour'd to live, and wish'd to die.

IN His sure Custody, let Us now leave Him : but in our Minds let Him long continue, that We may learn to live and die like Him. *He has fought a good Fight, and finished His Course, and is gone to take Possession of that Crown of Righteousness laid up for Him* *. He is ceas'd from His Labours, and His Works have follow'd Him †. He was an Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity ||. And of this we may be sure, that the greatest Honour We can pay to His Memory, is to follow and transcribe His Noble and Great Example.

THIS, indeed, is the greatest Honour ; but yet some farther, tho' a meaner Tribute is his Death. His Departure is his greatest Gain, but yet 'tis our greatest, and perhaps irrecoverable Loss. 'Tis to obey

* 2 Tim. iv. 7, 8.

† Rev. xiii. 14.

|| 1 Tim. iv. 12.

obeying the Suggestions of Nature, to shed a Tear for a departed Friend ; and while we keep within regular Bounds, *and do not sorrow as Men without Hope*, 'tis agreeable to Christianity too. Our Religion does, in many Respects, improve, but in none extinguish natural Affection. It makes our Natures more tender and friendly, and inclines them to all those Passions, which express a Sympathy and Concern. Should We be unmov'd at such a Time as this, 'twould look as if We had had no Loss, or had no Sense on't ; as if the Person departed had not our Esteem, or did not deserve it. But far from this is our present Case. We are only in Danger of Transgressing our Bounds, and giving too great a Vent to our Tears and Grief. For who can, in due Proportion to the Worth, or to the Want of *Him*, sufficiently lament the *Bishop of London* ? Enow there are of Widows and Orphans, of the Ancient and Impotent, of his Servants and Dependents, who were reliev'd by Him, or had Expectances from Him, who will feel and bewail the Absence of Him.

EVERY one is apt to give Weight enough to his own Misfortunes, and lay to Heart what befalls himself. In *Him*, the Poor have lost their Relief ; the Distress'd, their Advocate ; the Clergy, their Guide ; his Domesticks (nay, and his own noble Relations will allow me to say it, they too have lost) a Father. Methinks I already see a great many perplex'd by their Doubts ; sinking under their Wants and Misfortunes ; who knew before, where to apply for Counsel in their Difficulties, for Support in their Distresses, for Redress in their Grievances.

BUT the greatest Loss is to the Publick ; to the Church and State. In *Him* the Church has lost a most excellent Bishop, who attended upon, and executed that *good Work* ; the Kingdom a Brave
and

and Able Statesman, whose Integrity and Steadiness had approv'd themselves in the most trying Times; the Queen, a Faithful Subject, and a Wise Counsellor, whose Courage and Constancy had stood Her, (and, She yet trusted, would stand Her) in the greatest Stead; the Protestant Religion at home and abroad, its Ornament, and its Refuge, who had made (and was ready, on any new Attempt, to make) the Noblest Stand against Popery; the whole Christian World, (at a Time of the greatest Need, and greatest Declension) an eminent Example of Vertue and Piety, an Unanswerable Instance, and Evidence, of the Power and Efficacy of true Religion.

BUT under all the Dispensations of GOD'S Providence, 'tis our Duty to submit. *His Judgments, tho' unsearchable, are wise and good. In the midst of them, He remembers Mercy.* Let us praise his Great and Glorious Name, for continuing this excellent Person so long, to do so much Good. And let us pray unto Him, that He would send into his Harvest, (and in the present Posture of our Affairs, we have the greatest Reason to hope, his Providence has so design'd to send) another Labourer, who will therefore desire the Office of this Bishop, because He desires to tread in his pious Steps, and carry on the same good Work.



F I N I S.

radi-
ying
nd a
ancy
ould
stant
and
, on
tand
(at
De-
and
ence,

o d's
udg-
n the
raife
ning
ood:
l into
our
his
La-
this
obious